

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. XII.

Missionary Intelligence.

From the Missionary Herald.

SUCCESS OF MISSIONS.

The missions under the direction of the American Board of Missions, are in **INDIA**—**WESTERN ASIA**—the **SANDWICH ISLANDS**—and the **INDIANS IN NORTH AMERICA**.

INDIA.

These are in *Bombay*, the third of the British Presidencies in India; and in *Ceylon*, a large island opposite the Coromandel coast. Population of the island of *Bombay*, 200,000; of the *Mahratta* country, 12,000,000. Length of *Ceylon*, 500 miles, breadth, 200; population, 1,500,000: the missions of the Board in *Jaffna* district, on the north of the island: the *Tamul* language spoken. The mission in *Bombay* commenced in 1813; that in *Ceylon*, in 1816.

BOMBAY.

Rev. Allen Graves, *Missionary*, Mrs. Graves; James Garrett, *Printer*, Mrs. Garrett.

Mrs. Nichols has removed to *Ceylon*, as the wife of Mr. Knight, Church missionary at *Nellore*, and Mrs. Frost, also, as the wife of Mr. Woodward, American Missionary in *Jaffna*.

Rev. Cyrus Stone and the Rev. David O. Allen, *Missionaries*, and their wives, and Miss Cynthia Farrar, embarked at *Boston*, in the *Emerald*, June 5th, and have probably arrived at *Bombay*.

The schools for boys are 24 in number, containing 1,300 pupils. In Feb. 1826, a separate school was opened for girls, and in five months 10 schools of this kind were established, containing 204 girls. About \$1,500 were contributed in 1824, by English residents in *Bombay*, for the promoting of native free schools. In 1825, the natives of *Bombay* and its vicinity formed an Association, in direct aid as it would seem, of the free schools of the American mission, and raised \$100: about \$130 were received from other sources. When the schools for native females were commenced, a collection of more than \$300 was made for their support.

The publications of the mission for its own use, in *Mahratta*, between January 1st, 1825, and December 31st, 1826, amounted to 60,350 pages.

In *Mahratta*, for the Society for Promoting Christian Knowledge, 8000 pages.

A number of pamphlets, and of books of various sizes, were also printed in *English*, for the use of the mission, and for others.—About half of the copies of *Mahratta* books, printed for the mission,

had been distributed, at the commencement of the last year. Vast numbers of the natives were disposed to receive books of a religious character.

CEYLON.

Stations at *Tillipally*, *Batticotta*, *Oodooville*, *Panditeripo*, and *Manepy*.

Tillipally.—Rev. Henry Woodward, *Missionary*, Mrs. Woodward; M. Tumban, *Teacher of English*; Jordan Lodge, and Leonard Woods, *Native Assistants*; Charles Hodge, *Native Superintendent of Schools*.

BATTICOTTA.

Rev. Benjamin C. Meigs, *Missionary*, Mrs. Meigs; Rev. Daniel Poor, *Missionary and Principal of the Central School*, Mrs. Poor; Gabriel Tissera, *Native Preacher, and Teacher in the Central School*; Timothy Dwight, *Native Assistant Teacher in the Central School*; John Griswold, a member of the first class, *Native Assistant Teacher of the third class*; Ebenezer Porter, *Native Assistant*.

OODOOVILLE.

Rev. Miron Winslow *Missionary*, Mrs. Winslow; Aaseervaatham, *Native Assistant*; Solomon, *Native Superintendent of Schools*.

PANDITERIPO.

Rev. John Scudder, M. D. *Missionary*, Mrs. Scudder; Samuel Willis, *Native Assistant*.

MANEPY.

Rev. Levi Spaulding, *Missionary*, Mrs. Spaulding; Veerasingum, *Superintendent of Schools*.

A full account of the Central School was given in the last volume. The number of pupils was 53, of whom 22 were members of the church. The influence of the pious students on the others, is salutary. The 18th Report thus speaks of the buildings erected for the School.

"Encouraged by the patronage they had received from the East, for their contemplated mission college and by the favorable opinion expressed by the Prudential Committee, the missionaries proceeded, in the summer of last year, to erect suitable buildings for the Seminary in its present state. One edifice, to be named *Ottley Hall*, 94 feet by 29, with a veranda, or stoop, all round and designed for a library, lecture rooms, the apparatus, and public examinations, was almost completed; as were, also, four large rooms; 27 by 16, and four smaller ones, for study; a dining room 60 by 30, and a kitchen 16 feet square. All these buildings were of hewn stone, laid in

mortar, and ready for tiling. Ten small rooms, 11 feet square, were also prepared for the private devotions of the students. They were made with smooth mud walls, which, when white-washed, are described as very neat."

The Boarding School for girls is at Manepy. There are 28 girls in the school, divided into four classes. No report was received during the last year of the number of scholars in the Free Schools. It was stated in the last survey at 2,414 boys, and 255 girls, taught in 59 schools, by 68 schoolmasters. The number of scholars in the Boarding Schools was estimated at about 200.—The mission is now in possession of a printing press.

WESTERN ASIA.

Stations at *Beyroot*, in Syria—at *Smyrna*, in Asia Minor—and on the island of *Malta*. The last for prudential reasons, has been made the seat of operations for the Printing Establishment, which is designed principally to act upon the countries in Western Asia. The first missionaries embarked at Boston in the autumn of 1819.

BEYROOT.

On the shores of the Mediterranean a few miles north of Sidon, and near the foot of Mount Lebanon. Commenced 1823.

Rev. William Goodell, *Missionary*, Mrs Goodell; Rev. Isaac Bird, *Missionary*, Mrs. Bird.

Messrs. Goodell and Bird mention ten persons who have given hopeful evidence of piety, in consequence of the instructions of themselves and their brethren; viz. 4 of the Armenian church, 2 of the Maronite Roman Catholic Church, 2 of the Greek Catholic Church, and 2 of the Latin church. The names of the Armenians are *Dionysius Carabet*, an archbishop, *Gregory Wortabet*, a priest, *Maria*, the wife of Dionysius, and *Jacob*, a young man who died in the autumn of 1826. The Maronites are *Asaad Shidiak* and *Phares Shidiak*; and the Greek Catholics are *Susannah*, the wife of Gregory Wortabet, and *Yooseph Lefufy*, brother of Susannah. The others are European ladies. Several others have been mentioned, as being in a state of mind more or less promising, and are here named for the sake of attracting attention to any notices of them which may appear in the *Missionary Herald* for the year to come: viz. *Jacob Aga*, a bishop of the Armenian church; *Caleb Shidiak*, brother of Asaad and Phares, *Harad*, their uncle, *Naami Latoof*, a young shekh of Tripoli, and *Peter Teen*, a promising young man, all of the Maronite Church; *Asaad Jacob*, (of whom accounts have been received somewhat more favorable than those published a few weeks since,) *Tunnoos*, an active schoolmaster, *Ferj Allah*, a promising young man, and *Michael*, his cousin, of the Greek church.—For biographical notices of several of the individuals mentioned above, see 18th Report.—The excitement on the subject of religion in Beyroot and its vicinity, has for many months been great. More than 100 copies of the sacred books were distributed gratuitously in the year previous to July, 1826, and 379 were sold. The reading of the Scriptures with the people in ancient and modern Armenian, ancient and modern Greek, Turkish, Turkish Armenian, Arabic, and Italian, is pursued almost daily. Translations have been made into

Arabic and Armenian, and a press and types have been procured to print them at Malta. An average attendance of about 300 children (of whom 30 were girls,) was secured to the schools during the first half of 1826: in subsequent months the number was considerably diminished by persecution. The termination of Mr. King's engagement in Syria, in the autumn of 1825, was mentioned in the last survey. On his way to this country, he spent some time at Smyrna, visited Constantinople, Algiers, Minorca, Spain, France and England. He arrived at New-York in September last.

SMYRNA.

Rev. Elnathan Gridley, and Rev. Josiah Brewer, *Missionaries*.

It was remarked in the last survey, that these missionaries were on their way to Syria. For reasons, stated in the last volume, their destination was changed, and they proceeded to Smyrna. Mr. Gridley bestows special attention on the Greeks. Mr. Brewer, being supported by the Female Society of Boston and vicinity for promoting Christianity among the Jews, directs his principal inquiries and labors to the Jews. He has spent some months in Constantinople, for the sake of better helps in his preparatory studies.

MALTA.

Rev. Daniel Temple, and Rev. Eli Smith, *Missionaries*; Homan Hallock, *Printer*.

Mr. Smith went to Egypt, about a year ago, with a view to the Arabic language. He thence proceeded to Syria, where he was at the latest dates. Mr. S. is expected to take charge of the Arabic press.—Mr. Hallock's engagements as printer, are for a limited time, and on a fixed stipend.—Mrs. Temple died on the 15th of January of last year. Since her death, Mr. Temple has been bereaved, also, of two of his children.—No particular account of the operations of the press at Malta for some time past has been received. Previous to 1826, there had been printed about 2,000,000 of pages in Modern Greek, and somewhat more than 450,000 pages in Italian. The station was commenced in 1821.

A considerable difficulty is experienced in presenting religious tracts to those who need them, and would most probably be benefitted by them. Italy and Spain are carefully guarded against the intrusion of religious books. In other places around the Mediterranean, suitable agents are needed to travel, to become acquainted with the best means of access to the people, and to distribute the Scriptures and tracts. For the want of such agents, publications had been for some time accumulating in the depositories at Malta. It seemed desirable, therefore, that special efforts should be made for the purpose of enlarging the sphere of missionary influence and agencies.

Messrs. Gridley and Brewer have found a great demand for religious works in Asia Minor.

(To be concluded.)

SMYRNA.

PROCEEDINGS OF MESSRS. BREWER AND GRIDLEY.

In June, Mr. Gridley commenced a journey to Caisaira, a place northward of Tarsus, with a view

to spending the summer in Cappadocia. His leading objects were, to acquire the Turkish language which is spoken by perhaps half the Greek population of Turkey, and to ascertain, as far as possible, the state of education among the Greeks, and the nature of the school-books which were needed and could be most readily introduced. His journey to Cappadocia occupied twenty-one days, and he proposed to remain until the autumn, and thought it possible he might return by way of Sebar, Tokat, Angora, and Constantinople. At Tokat he hoped to discover the grave of Maryn.—Mr. Gridley probably received a letter from Mr. Brewer, advising his immediate return to Smyrna, in time to reach that place before the news was received in Asia Minor of the destruction of the Turkish and Egyptian fleets at Navarino, on the 20th of October, by the English, French, and Russian squadrons; otherwise his situation may have been rendered extremely critical.

Mr. Brewer remained at Constantinople, or the vicinity, until September, when the political relations of Turkey with the principal European powers became such, as to induce him to write as above stated to Mr. Gridley, and to proceed himself to Syra, a Grecian island, where he would remain in a place of safety. His principal occupation has been the acquisition of languages.

[Miss. Her.

From the Christian Advocate and Journal.

SUCCESS OF THE INDIAN MISSIONS.

Grand River, U. C., Dec. 6. 1827.

The school at the Salt Springs is kept by brother Martin. It is now going on without interruption; the opposition has entirely subsided, and we have got a neat, commodious house finished, which we occupy as a school house and for a place of worship. There were some circumstances connected with the erection of this building so illustrative of the power of divine grace on the human heart, and of the care that God had over his infant cause, that we would beg the liberty of mentioning one or two particulars: this house was commenced two years since, but in consequence of the violent opposition we met with from some chiefs and others, we had to desist, until circumstances should become more favourable. A few weeks ago some of the principal Indians informed us that we might go on and build, and that they would not molest us. Accordingly arrangements were made for re-commencing the work. When the converted Indians received a message from the others, requesting a conference with them, the messenger informed them at the same time, that the chiefs intended forbidding them building, &c. These simple and pious souls at first were much disconcerted and afflicted, but after consulting together, they resolved on going up to the council, of confronting their opposers, and of praying most earnestly to the good Spirit to change their hearts, and give them better dispositions. So on the day appointed the male part of the native Christians came up to the place of meeting, marching in solemn procession, with their books in their hands. Some white friends who were present at the time, said that such was the paleness of their countenances and the solemnity of their movements, that they resembled men of death; but to their joy and astonishment, they were received with marks

of friendship and affection, and were informed that they might proceed and finish their house. On receiving this intelligence, every countenance immediately changed, and every heart was gladness, and God was praised for his overruling providence of mercy and protection in behalf of his cause and children.

The house (as I said before) is now finished, and we enjoy peace, and I may add, prosperity in all our borders. The mercy and power of God are displayed in the awakening and conversion of more or less of these poor perishing sinners every week. Yesterday I had a meeting on Big Creek. Several of our friends from the Salt Springs were up, full of faith and love; and truly the place where we worshipped was God's own house—it was heaven's gate. Some fell, some trembled, some shouted, and many were pierced to the heart; and several of those Indians who were among our most violent opposers, found pardon, and are now happy in the God of their salvation. Friday last I had an appointment in the Cayuga village, and there are prospects of good being done. There is, likewise, on opening for preaching among the Tuscaroras, which I will gladly embrace so soon as my other engagements will permit.

This blessed work is not only extending itself to the different wigwams and tribes of the natives, but the astonishing reformation which it produces in the lives and manners of its subjects constrains beholders to take knowledge that these poor heathens have been with Jesus. Yes, the work of grace among this people is deep and powerful. They appear to have no idea of any other weapon of warfare than prayer to God. In all cases of difficulty and trouble, they flee to the strong for help; and it is unnecessary to add, that their bow abides in strength, and that the arms of their hands are made strong by the hands of the mighty God of Jacob. By way of exemplifying these truths, permit me to mention one or two anecdotes: A converted female, at the sound of the horn, got her hymn book, and repaired to the chapel; her husband followed, and overtook her, and after having abused her with foul language, he fell to beating her with a bundle of rods he had in his hands. She made no resistance, but fell upon her knees, and commenced praying for him. He fled from her; she arose, went to the meeting, where God poured his Holy Spirit in rich effusions upon her soul. Several other instances similar to this have recently occurred among the native converts.

An old widow not able to work any more, lately joined society, for which her chief deprived her of her presents. One of our sisters asked her if she were going to quit the Methodists now. She replied, "I more meddis now than ever. I no care for present."

Such, sir, is the artless simplicity and deep, fervent piety of these happy natives. The wilderness is emphatically blossoming as the rose.

Yours Affectionately,

JOS. MESSMORE.

Grape Island, Dec. 4, 1827.

REV. AND DEAR SIR:—The mission on this island continues to prosper in all things respecting the interests of this people. The school averages

in the daily attendance of the children thirty-five, and their progress in their lessons is exceeding all reasonable expectations. From this commencement of the awakening there has been a very strong desire to learn to read. This desire was greatly strengthened when the Indian hymn book was published. When the school commenced in June, Sunday, the Indian exhorter, could read in two syllables, though he had never attended school. Several of the children now read in easy reading. The whole number are in habits of daily prayer. Several are quite gifted, and we call on them to close the school by prayer in their native tongue. We have lately sustained a loss in the death of a promising young female. She was among the most pious and intelligent, and the death of Jane Moses is lamented by the whole community. Kiln-ka-zhiack, formerly one of the most drunken of this body, was among the first of the converted. Since his conversion, which is about two years, I believe he has not tasted any ardent spirits. His deportment has been most exemplary, and his last hours peaceful and happy. To his brethren, the day before he died, he said, "I see the *strait* way to Jesus! I see *all* the way! I am not afraid to die now!" Last Monday we committed his remains to the dust. How glorious does the King of Israel appear in the conquest and salvation of a drunken savage! That savage is made a man, a Christian an heir of glory, and reigns in heaven with his merciful Redeemer. Hallelujah!—Could our Missionary friends have witnessed what I have seen and heard in the lives and death of the lovely youth and the aged sinner, they would have said, "Surely I have no occasion to regret the prayers I have offered, and the offerings I have made, in behalf of this people."

Respectfully, S. WALDRON.

METHODIST INDIAN MISSIONS.

ANECDOTES OF CONVERTED INDIANS.

Mr. Editor:—I send you the following remarks as a specimen of Indian stability and native sagacity, requesting you to insert them in your useful paper, if you think they will interest any of your numerous readers. They are those that relate to the converted Indians, therefore I shall insert nothing else excepting what may be necessary to observe the connection.

The Belville mission is composed of two branches of Indians: the one called the Belville, the other Kingston Indians. In consequence of this they separate during their hunting season, which commences the latter part of October. It is the Kingston branch that has fallen under my observation. On the way to their hunting ground, they called on a respectable merchant with whom they had been acquainted while in their besotted state, and who was measurably an unbeliever of the Christian religion, and particularly of the great work of grace which has recently taken place among the Indians. But he says that he was filled with much astonishment as soon as they entered his shop, at the visible change in their outward appearance in so short a time.†—The next thing that increased his astonishment was the

† It had been but a few months since this branch first visited the Indian Bethel, that is, Grape Island. Before that, they were, perhaps, the most besotted and filthy of all the Six Nations.

great contrast between the articles inquired for now, and before they went to the island. Then it was whiskey they wanted; now, the necessities of life. Among other things they inquired for a book. After they had selected the articles, they threw down the money to pay for them, and as the merchant was in the practice of treating his customers, and as these Indians were now among the best, as they paid the money, he consequently offered them some whiskey. But they refused, saying they would not drink one drop, for they meant to serve God, and God did not love Indians who loved whiskey. So the Indians left his shop in such a way as they never did before. Formerly they left it reeling and whooping; but now they left it singing their favorite hymn, which is the first hymn in our large hymn books: and it was not till they were out of both sight and hearing, that the merchant's astonishment abated in any degree. I feel quite encouraged that it will prove a lasting blessing to him, as I have not heard of his speaking against the reformation among the natives since this pleasing yet astonishing interview. They then proceeded to their hunting ground, which lies twenty-five miles to the north of Kingston. And as this circuit extends near the place of their encampment, they have the privilege of attending our meetings, and we have the opportunity to hear of the strong stand they make against sin, and particularly against their besetting sin, which was the drinking of ardent spirits. Would to God that all professors would follow their example in this particular.

A few days after they reached their hunting ground, some of them were solicited by a gentleman to go as guides into the back country to view some lands to which they agreed. He then told them that they must go with him to the tavern, and take something to drink before they started on their journey. The Indians told him that they did not wish to drink any more whiskey; but he urged them the second time; they refused again. He then insisted the third time, telling them that a little would do them no harm. They then objected with much firmness, telling him that they would not take *one drop*: "We do not drink whiskey, for we are Methodists. He then asked them to go with him and take something to eat. To this they agreed. But shortly after they sat down at the table, there was a vessel of whiskey placed upon it. They immediately arose and left the room and their kind employer to seek after other guides, and did not stop till they had made good their retreat.

INDIAN TOLERATION.

The following articles extracted from the Constitution adopted by the Cherokee Nation, will show the light in which that tribe view matters of religion.

"ART. 16. Whereas the Ministers of the Gospel are, by their profession, dedicated to the service of God, and the care of souls, and ought not to be diverted from the great duty of their function; therefore, no Minister of the Gospel, or public preacher, of any religious persuasion, whilst he continues in the exercise of his pastoral functions, shall be eligible to the office of Principal Chief, or to a seat in either House of the General Council.

ART. 17. No person who denies the being of

God, or of a future state of rewards and punishments, shall hold any office in the civil department of this Nation.

ART. 18. The free exercise of religious worship, and serving God without distinction, shall forever be allowed within this Nation: *Provided*, That this liberty of conscience shall not be so construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace or safety of this Nation."

Miscellaneous.

From the Calvinistic Magazine.

THE CARNAL MIND.

"The carnal mind is enmity against God." Rom. viii. 7.

This assertion has stood, for a long time, on the sacred page, yet it is believed by none, christians excepted; and *they* do not feel it to the extent of its truth. Unrenewed persons are not aware of their opposition and actual enmity to God. They think they are only, not devoted to him in the manner they should be; and some deny the doctrine of depravity. Instead of ingenious argumentation on this subject, I shall just make a direct appeal to common sense.

In the days of Pilate, Caiaphas and Cæsar, there were in Judea, persons of note, and of wealth, and in office, who practised continually all manner of enormity. Their oppressions and their cruelties were wonderful. They were much censured, no doubt, by many. But the wide multitude did not take it so high as to collect into raging mobs, determining to spill their blood on the spot.—There was at the same time a meek individual who passed through the streets, pitying distress and relieving it. The tear swam in his mind's eye at the sight of woe. He persuaded men to love each other—to be kind to each other—to be peaceful and happy. Towards this person the malignity felt by the populace was so uncontrollable, that after seeing him expire in lingering tortures, their keen hatred was by means satiated. How are we to account for their different feelings towards these opposite characters? It can only be done by rehearsing the sentiment of the apostle, 'The carnal mind is enmity against God.'

There was a *mean* and *hateful* tyrant, who arrayed himself in royal apparel—sat upon his throne, and made an oration unto the people.—They shouted, it was the voice of a God, and not of a man. There was a minister of the Saviour's holy religion, who not long after made an oration unto the people, trying to point them to the paths of peace and joy. How did they receive his address. "Away with such a fellow from the earth, for it is not fit that he should live." No one had accused him of fraud, or theft, or of murder. They could scarcely tell you what they had to alledge against him. But, "Away with such a fellow from the earth."

In those days there were unnumbered cases of the *tallest villany*—open, manifest, conspicuous. But these actors of crime passed on thro' life with the ordinary censure only. Look at the case of prophets and apostles, who went about with lowly dispositions, trying to do good. Scarcely was it ever known that one such escaped being burnt, crucified, or sawn asunder.—Throughout the wide

earth where heathenism was taught—where the worship of unclean and drunken idols was enjoined—the pagan priests were not misused—they were not spoken against. Those teaching falsehoods, gross and ridiculous, which a child might have detected, never met with hatred or opposition. The present condition of civilized society utterly prohibits this enmity of the carnal mind from exhibiting itself in acts of blood. But is it lessened? Not a whit. Converse with a worldling on the defects, real or imaginary, of a conspicuous professor of religion, and mark the gratified bitterness that curls his cheek, in that *ironical grin*.—Why? Is there no case of notorious wrong and baseness, in all the land, for him to spend his hatred on, that he seizes with so much greediness upon one of doubtful or only conjectural hypocrisy? Let one who has been a zealous advocate for the Redeemer's cause, act amiss, or only be said to act amiss, and then notice the industry of the irreligious, as they collect in groupes, at the corners of the streets. How patiently they travel over the news, again, again, and again, with untiring interest. Hear their mirthful remarks, and how each strives for the most biting jest. Is there no case of vice or crime to be met with in the whole circuit of their observation, but that one? Ten thousand of them. But they do not furnish such delicious food. The ungoldy one will tell you, that it is because he hates hypocrisy beyond any thing else. But this in him, is a hypocritical falsehood.

It is enmity to God instead of dislike to hypocrisy; for he can put up with pretenders in any thing except religion, and there it is evident he is gratified to find a hypocrite, and does not meet with them as often as he could wish.

"The carnal mind is enmity against God."—"But (says the hater of truth) the doctrine of depravity is not true; our children are inclined to good, and not prone to evil as the sparks to fly upwards." Here again I shall simply address the common understanding of all who have the smallest portion of candour.

Who taught your child to use deception? to be selfish and irascible? suppose you were to labor as industriously, and study as ingeniously, to train them to steal, and lie, and blaspheme, as you do to teach them virtue; in which task would you succeed most readily? Why is it that you have not as much difficulty to prevent their going to an extreme in steady habits, as you have to save them from profligacy? "O (say you) they are spoiled by the world." And who spoiled the world? If men were as much inclined to good, as evil, there would have been at least as many virtuous as vicious characters, and the example ballanced, so that one not depraved would be as likely to take the straight as the devious path.—Now all who do not *wish* to believe a lie, can see this; and those who do, will not see any thing.

"The carnal mind is enmity against God."—Let a worthy, humble man, go into a village, and preach that men should repent; advise them to submit to Christ, to "cease to do evil, learn to do well," and then go on his journey. Is there any stir made about him? None of any kind. Is the case remembered? Scarcely for a week.—Now let a Universailst—let a Shaking Quaker—let a Unitarian, a Deist or any one notorious for

contradicting God's holy word, arrive. He will be followed from one side of a country to the other. He will have attentive hearers of those who do not go to Methodist, Presbyterian, or Baptist meeting once in five years. If he says any thing which is at all passable, it will be applauded to the skies. It will be remarked, "that he is at least a man of parts and shrewdness," by those who have let pass them entirely unnoticed, the most shining talents, but employed, in the cause of truth. When Christians refuse to go and hear their Saviour vilified, they will be abused for sectarian bigots. Drunkards, swearers, the most wicked, and the most ignorant, will become zealous partizans—disputers on creeds—and quote scripture with more positive importance, than one who has studied it with trembling humility for forty years. And the farther removed from piety—the greater the opposer of religion—the larger will be their admiration of the new preacher.

"The carnal mind is enmity against God."—And of this fact, we are well assured, (or rather of these two facts) 1. *The enemies of God never oppose falsehood with ferour.* 2. *They never support truth with zeal.* There is a doctrine too, (the doctrine of Election) which some Christians oppose in common with the Infidel. And strange it is, that they are not startled, when they see with what ease they obtain the hearty assent of all the ungodly when they preach against it—with what entire absence of the lightest difficulty they can get any deist, any scoffer, any universalist, to agree with vehement accent and flashing eye, that it is the most abominable creed upon earth.—O multitude of Jerusalem, if ye had applauded the Saviour, I should have thought one evidence of the truth of our holy religion materially diminished. It is in vain for them to ask, are we to believe nothing which is believed by the gospel's enemies? In natural philosophy, you may, in politics, you may,—for the carnal mind is not enmity to the things of the world. But in the science of Redemption what they hate with a perfect hatred, is true, and what they rejoice in is always false. It is in vain to point to here and there a solitary irreligious individual who says he believes in election. Ask the deist if he believes in God. He will tell you he does.—Ask him if he is a God of justice—if He abhors sin—if he ever required an atonement—ever became incarnate—if He will punish the impenitent forever; and you will find that he denies almost every part of God's character—does not believe properly in a single attribute. Take the wide circuit of heathenism, which embraces two-thirds of our fallen family; tell them of the pure and sin-hating God; and they will abhor your doctrine.—Preach the precious and glorious truth of his electing grace, and their animosity (if it is not blessed to their conversion) will become tumultuous. Oppose this doctrine according to the usual method, and they will be pleased with your performance.—Talk to the Infidel, or to the Arian, or to the notoriously wicked, of the blood of Christ, of Salvation by faith, or of any doctrine which we all hold dear, and he will spite. Talk to him of any of those points mainly insisted on by Calvinists, and his almost fiend like sneer will tell you where his heart is.—

Abuse those doctrines and his hearty amen will evince that you have struck a kindred chord.

And now to sum the whole on this head in one

sentence: *If I ever preach, in any congregation, no matter what text is my theme—and find in one corner, the Atheist saying "most true"—in another the Unitarian responding "well done"—and all who hate my master, smiling with approbation; nay, if there is no symptom from such, of their hearts saying "away with such a fellow from the earth," I shall want no angel's voice to tell me, I have strayed from the path the Galilean trod.*

"The carnal mind is enmity against God."—The evidence of this may be seen almost any where. Enter our law-making assemblies, and hear when half a million of dollars is asked for, to build a Fort at the mouth of some river; there is no objection to the appropriation. Ask for a tenth of that sum to plant a colony on the coast of Africa, and by freeing us from the curse of slavery, procure the greatest national blessing that the New World ever panted for—and then mark if many frightful giants do not immediately arise in the politician's view. He will see a hundred objections. What is his real one? *The measure is connected with the prosperity of the Redeemer's kingdom.*—Let it be proposed to erect a marble column; and write on it the name of some dead warrior (who will never be the least gratified by it, whether he is with Dives or with Abraham;) and it will appear to many a glorious object. Propose to send half the sum to the different missionary stations for the purpose of raising our Indians from degradation, ignorance and wretchedness, to a state of civilization, and you will meet with the most industrious opposition. Speak of gospel spreading efforts before an enemy of the Saviour, or before a professor who has in reality no love for the Master he pretends to follow, and he will tell you it is draining the country of its money. Now, is this his real motive for opposing the work?—No more than man's propensity was Satan's motive for asking him to sin. He well knows that more than the sum requisite to send the gospel to all the world, goes to foreign ports for ardent spirits every year, bringing back ruin instead of advantage to his fellow men. Why are not his clamors heard as loud and as long on the one subject as on the other? Because his heart is at supreme friendship with his own purse, and of course at enmity with God, because our text is true: and if it is true what is the inference?

1st.—Without an atonement we are all lost. And that atonement never could have been made by a produced being. For he would owe as much obedience to his God or producer as I do to mine.

2d. Without faith and repentance, an atonement will avail us naught.

3d. In matters of Religion, whatever total enmity loves, God hates; whatever total enmity hates, God loves. N.

DYING HOURS OF REV. DR. HENRY, Late of Charleston, S. C.

On the morning of the 1st of October, 1827, he was as well as usual—in the afternoon he was under the arrest of death. He had just finished correcting a work which he had written for the press, when a sudden chillness gave the first indication of the approach of that malignant disease, which in less than four days terminated his life. In the evening, already very ill, he said to a friend, "I know not what the Lord intends, but if my work

is done, I shall be glad to go home;" and then repeated the following lines:

Sweet to rejoice in lively hope,
That when my change shall come,
Angels shall hover round my bed,
And waft my spirit home.

During the two next days, the symptoms of his disease, fluctuating as they advanced, filled his friends with alternate fear and hope for his life. When informed, at length, that his physicians thought his case very critical, he observed, "I think it very possible—I feel that I cannot remain long in this situation." "It is more than possible," it was said—"it is extremely probable that you have not long to live—how do you feel in prospect of so great a change?" "I feel a sweet, composed, delightful calm—I am willing to trust all in the hands of my Redeemer. He is now very gracious to me." "Have you a desire to depart and be with Jesus?" "I cannot say," he answered, "that I have any particular desire, one way or the other. I am willing to leave myself and all in the hands of God." "And can you leave me," said Mrs. H., "and the dear little children, and the church, in his hands?" "Yes—I know he can provide for you all, and I can rely on his promises and his grace. I can leave you all—my work is done." "Do you wish to leave any directions," asked a friend, respecting your temporal concerns; or any message for your father?" "I wish you to understand," he replied, "that I have no anxiety, not the least, in the prospect of death;"—and then having expressed his will as to the disposal of his affairs, requested that he might be left alone with his wife.—He afterwards called for his children, spoke to them affectionately, and gave them his last embrace. "I shall soon know," he then observed, "more of eternity than I now do. Eternity! there is my exalted, glorious home. Oh, how vain, how trifling, how little does every thing appear in the light of a nearing eternity."—After prayer, offered up at his request, he said to Mrs. H., "My dear wife, you will now have to go alone;" and added, addressing himself to Dr. Palmer, "We have thus far passed sweetly through life together." "Our work," said he, taking the hand of a member of his church, "will soon be done—we shall soon be in eternity—Oh! be ready for it."—He was asked, "Are you ready to go?" "I am rejoicing," he replied, "in a merciful Redeemer. If he calls me away I am safe." "You have chosen," it was said, "the good part." "Oh, I have won it," he replied; I have not the shadow of a doubt, or a fear, upon my mind. I have not a wish, desire, hope, or thought, on earth; they are all above; nothing can turn my thoughts." "Have you no anxiety," said Dr. Palmer, "in leaving your worldly friends?" "I have had, but have none now. I can leave them in the Saviour's hands. But for this, I should be most miserable." The church, he feared, would go wrong; but being reminded that Christ was her King—"Yes," he said, "there is safety there." To Dr. Palmer he remarked, "I am unwilling to say that any denomination is altogether right." Some time after he exclaimed, "Come, Lord Jesus, come quickly, come now, come immediately, this moment, just as suits thy holy will." Observing the grief of his wife, he said, "is that right, my dear, is that right? we shall soon meet in heaven." "I hope

so," she replied. "Hope so," he answered, "we must, we shall—how could it be otherwise." He afterwards remarked, "God has been very merciful in sparing me so long and making me an instrument of good." He said to a friend, "we have often conversed together about heaven. I shall know and love you there." He offered up early in the evening a short but comprehensive and fervent prayer, which he concluded by saying very emphatically, "for the Redeemer's sake—for the Redeemer's—Amen." Dr. P. said to him several hours after, "My dear brother, do you know me?" He replied with great earnestness, "yes, my dear friend, Dr. Palmer." "Are your prospects still bright?" "The same; no change, no change." "Has death lost its sting?" "There is a kind of mild, meek, sweet departing, going down, of the soul." Shortly after he exclaimed, "Oh glorious expectation—glorious expectation," and then repeated the lines—

Angels will hover round my bed,
And waft my spirit home.

Having given some directions concerning a work of his then in press, he said, "I have done, I have done." Dr. Palmer asked him, "Do you find that gloom in death, which some apprehend?" He replied with difficulty, on account of the shortness of his breathing, "a sweet falling of the soul in Jesus—Oh! what mercy! what mercy!—I don't understand it." It was not long before the close of this scene of triumphant grace, that a friend said to him, doubting whether he was still conscious to earthly sound—"You will soon be presented spotless, through the blood of the Lamb." "Oh!" said he, you interrupted me; I had a beautiful train of thought then." In a little while, that thinking mind, which thus asserted its indestructibility, by continuing its functions active and vigorous in the very juncture of separation from the body, went rejoicing from this stage of fearful trial, to commingle with pure spirits before the throne of God.

He died Oct. 4th, 1827, at four o'clock in the morning, in the thirty-eighth year of his age, and the eleventh of his ministry.—*Chr. Adv.*

BIBLE SOCIETY.

Birmingham.—The number of Ladies engaged as Collectors and Officers of the Ladies Branch Bible Society exceeds 450. Copies of the Scriptures distributed since the formation of the Society, nearly 30,000. And yet from a partial investigation it is estimated that 19,000 individuals at least are without a leaf of the Bible.—*Vt. Chronicle.*

JEPHTHAH'S VOW.

"And it shall be, that whatsoever cometh out from the doors of my house to meet me, on my returning in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering."—*Judges*, xi. 31.

"Here are two parts," says Mr. Parkhurst, "in Jephthah's vow. 1. That whatever person met him, should be Jehovah's, i. e. dedicated for ever to his service, as Hannah devoted Samuel before he was born, (1. Sam. i. 2.); and 2. that he himself would offer a burnt offering to Jehovah. Unclean beasts, and much more human sacrifices,

were an abomination to Jehovah; therefore Jephthah *could not* intend to vow either of these; and if he had, surely the priests would not have offered them. Such a vow would have been to the last degree wicked and absurd, and next to impossible to have been performed." Mr. Parkhurst further observes, that the words themselves admit of the construction, "I will offer to Him, i. e. to Jehovah," agreeably to many passages of Scripture, especially Judges, xi. 31.

PROGRESS OF BENEVOLENT INSTITUTIONS.

We select the following summary from a retrospective survey in the New-York Observer :

The more we contemplate the system of Sabbath School instruction, the more we are astonished and delighted with its success. It addresses the human mind before the strong propensities of a corrupt nature have gained their force: on a day, in which God is especially near to bless: and in a manner the most attractive, tender and impressive. It is now not merely the children of pious parents who are religiously educated: but also, in a multitude of instances, those of the worldly-minded, the intemperate, the profane, and the hardened. Thus a generation is arising, such as the world never saw: and as the system shall extend to more and yet more of our population, its influence will be felt and seen, like a fertilizing shower upon the parched earth in summer. At the head of these operations, is the American Sunday School Union at Philadelphia: which, during the short period of its existence, (less than four years, has put into circulation more than FIVE MILLION religious publications, and in the month of June last, numbered 362 Auxiliaries, 2,415 schools, 22,291 teachers, and 159,246 scholars. Within the previous year, 723 teachers, and 758 scholars had embraced the hope of eternal life. In the last Sunday School Magazine, the present number of scholars is estimated at more than 175,000. If to these be added the Methodist and other schools not in connection with this Union, it will swell the number in the United States to (we presume) 250,000 or 300,000. When it is considered that these children will ere long be men and women, and many of them influential, intelligent and wealthy citizens,—who that has a particle of love to souls, will not bless God that he has put into the hearts of his people to institute such a train of measures for the advancement of his cause. How many "hidden gems," found perhaps in the walks of poverty, will thus be developed, and prepared to shine as lights in the world, and as stars for ever and ever!

On leaving these schools, such of the boys as give evidence of piety and talents, may find another Institution ready to receive them, and aid them forward in preparing for the Gospel ministry. The American Education Society is fast becoming, in regard to several denominations of Christians, what its name imports. Within the past year, the Presbyterian Education Society, which has Executive Committees in New-York, New-Jersey and Pennsylvania, has made itself a branch of the National Institution; and there are other Branches in most of the New-England States. The number of young men to whom it had afforded assistance previous to the month of June last, WAS FIVE HUNDRED AND SIXTY-SIX: and the

number who had received aid within the year, *one hundred and fifty-six*. More than 60 scholarships have been founded, of \$1000 each, the interest of which, it is calculated, with strict economy and some personal effort, will support a young man from year to year. These operations only appear small, when contrasted with the immensity of the field to be occupied. In this view they dwindle into insignificance; and the beholder still exclaims with astonishment, "The harvest truly is plenteous, but the laborers are few."

It does not consist with the proposed brevity of this article, to detail the operations of the smaller benevolent Societies of our country; although many of them have been rich in good works, and in their several spheres of labor have doubtless acquitted themselves as acceptably to God, in proportion to their means, as those which have been enumerated. The subjoined table, which, with a few slight variations, we prepared some time since, will indicate the extent of their operations, and their general prosperity.

Names.	1825-6.	1826-7.
Am. Board of Miss.	\$67,401 90	\$92,380 53
Am. Bible Soc.	51,339 94	64,764 13
Am. S. S. Union	12,499 68	about 42,000 00*
Am. Educ. Soc.	12,003 09	37,874 00
Am. Tract Soc.	10,158 78	30,413 01
Am. Home Miss. Soc.	11,804 00	18,140 76
Am. Colon. Soc.	10,936 04	15,963 87
Am. Baptist Board	7,108 14†	10,987 31
Am. Tract Soc. Boston	6,335 06	4,663 41†
Pres. Educ. Soc. about	8,000 00	about 8,000 00
Methodist Miss. Soc.	4,908 32	6,812 29
Conn. Miss. Soc.	4,969 00	6,215 65
Ref. Dutch Miss. Soc.	2,577 93	3,528 24
West. D. M. Soc. [formed June 7, 1826]		2,577 68
Am. Jews' Soc.	8,595 00	1,266 40
Total	\$218,636 87	\$345,572 88

Showing an increase within one year,—a year which does not include the late extraordinary efforts in favor of the Bible, and foreign and domestic missions,—of \$126,941 40.

In Great Britain the pulse of benevolence beats with a strong and steady motion, carrying life and heat through the whole body politic, and to many a dark and cheerless abode of heathenism. The amount of annual contributions, in that country, for objects which relate to the moral welfare of mankind, may be safely estimated at TWO MILLION DOLLARS: a sum which may seem large when expended for the salvation of men, but would be accounted as nothing if employed for their destruction. The blessings which it is the means of conveying to the heathen—to the destitute at home—to seamen—and to lands but partially enlightened by the Gospel—cannot all be told, and will not all be known till the Judgment day. Enough, however, can be told, to convince any but the skeptical and the hardened, that these efforts constitute one of the brightest features of the age in which we live. And here we cannot better serve our purpose than by quoting, with such alterations as we have since been able to make, a schedule which we prepared a few months

* Of which \$14,000 for Society's House.

|| Of which \$23,446 87 to permanent fund for scholarships.

† By estimate. Not perfectly accurate.

† Besides \$5,640 99 paid over to the parent Society.

since from the latest authentic documents, showing the results of missionary labor in different parts of the world, as far as they could be definitely ascertained.

	Stations.	Miss.	Ass'ts.	Nat. Pup. Mem. in sc. of Ch.
Western Africa	16	13	107	2259 895
South Africa	31	55	6	775 477
African Islands	2	11	67	2181
Mediterranean	10	20		949 3
Black and Caspian Seas	4	17		
Egypt	1	5		
Siberia	1	3		
China	1	1	1	6
India beyond the Ganges	4	12		451
India within the Ganges	70	107	281	20237 1845
Ceylon	20	33	44	8259 616
Indian Archipelago	13	15		218
Australasia & Polynesia	46	52	41	26950 2444
Guiana & the W. Indies	74	99		3058 59406
North American Indians	54	88		1783 1356
Labrador	3	13		216
Greenland	4	12		429

Total 354 556 546 67125 67387

These, it will be allowed, are cheering results. And yet, there is every reason to believe that they fall short of the reality; since from many stations which have been long established, we can find no returns. The greatest deficiency, we presume, is in the number of pupils in the schools.

From the Rome Republican.

THE ATHEIST.

"The fool hath said in his heart there is no God." That there should have existed in any former age, however dark, immortal beings possessed of reason, and all the "other endowments and faculties of soul and body," who denied the existence of a Supreme first cause of all things, affords matter of wonder and astonishment; but how much is that wonder increased when we are assured that there is in this enlightened age, in this land of knowledge, under the effulgent rays of gospel light, and in the very midst of the most intelligent population which any age has produced, a body of men numbering hundreds in their ranks, who deny the existence of a God, and the immortality of the soul. The thought is awful, the fact shameful and degrading. The plainest dictates of our reason force us to exclaim, "the Atheist is the veriest fool upon earth." Came Heaven and earth by chance? had they no maker? will the thing framed say that *nothing* was the framer? from whence came man? came he out of the earth with the mushroom? If yea, who or what caused his growth? whence his reasoning powers, and that *secret monitor* that makes even the Atheist hear when the lightning's flash startles, and the thunder's crash bursts above him. But enough—what madness, aye infinitely worse than madness, possesses the darkened understanding of these doubly depraved sons of men.

Business led me a few weeks since to the city of New-York; confined to my boarding house by ill health, I seated myself daily at a large window in an elevated drawing-room, which commanded a fine view of the street and neighboring buildings, and watched with pleasing interest the incessant moving throng, that crowded the walks on either side the street below. I had taken my usual seat on Sunday morning, observing with the sober

feelings of an invalid, the healthy cheerful faces that passed in quick succession on the walks below; my attention was ere long drawn to a low door a few rods distant, which opened into a long and dirty looking avenue, through which many ill-looking middle aged and old men, with now and then a spruce young blood, or apprentice boy urged their way. From the number I saw enter, I had no hesitation in concluding that it was an assemblage of professed worshippers of Jehovah—"maker of heaven and earth," of some one of the various denominations with which this city abounds.

After some time spent in watching, and vague conjectures who or what they were, my curiosity was much increased on recollecting that I had not seen one of the "fairer portion" of creation, darken the door of this murky avenue. This fact "bodes no good," I softly breathed out—it "smells of treason 'gainst heaven," or earth; perhaps both. I called a fellow boarder to the window, pointed to the door, and communicated what I had noticed: it was new to him as well as me, and drawing up a chair he sat down to watch the entrance. His curiosity soon became as intense as mine, and hastily seizing his hat, he pledged himself to bring me word "what they were about, and that soon."

He returned after an half hour's absence, and reported that the avenue led to a large room, some distance in the rear of the entrance, which appeared to have been fitted up for an exhibition room; and that more than 150 persons were present, although a wet day. A hoary headed man with "nought of goodness" in his face, was "holding forth," and a more "villainous looking" set of beings for an auditory, a few excepted, could rarely have been congregated. He called "Moses an old rogue, and Aaron a fool. The Prophets were a set of imposters, who duped the people. Jesus Christ was a common carpenter, whose deluded followers, with ridiculous effrontery, called him the Son of God, yea, even God himself, a being whom they pretend *exists*, and fills 'immensity with his presence.' What nonsense! We should both see and feel him if it were so—indeed, if he 'fills immensity' there is room for nothing else—is absurd, we are, and know of nothing better. Man is lord of the world, and who shall control him? He lives and enjoys the kindly gifts of nature—he dies, and *ceases to be*, and others spring up to enjoy the good which he no longer needs."

Such were the blasphemous sentiments uttered in that Atheistical meeting, in the heart of that populous city, in broad day-light! The entrance to this room, is in William at the foot of Cedar-street, a public sales-room directly over it.

VERITAS.

Apropos.

"Surely the creature," says Foster, "that thus lifts his voice, and defies all invisible power within the possibilities of infinity, challenging whatever unknown being may hear him, and may appropriate that title of Almighty which is pronounced in scorn, to evince his existence, if he will by his vengeance, was not as yesterday a little child, that would tremble and cry at the approach of a diminutive reptile.

"But indeed it is heroism no longer, if he *knows* that there is no God. The wonder then turns on the great process, by which a man could grow to

the immense intelligence that can know that there is no God. What ages and what lights are requisite for THIS attainment! This intelligence involves the very attributes of divinity, while a God is denied. For unless this man is omnipresent, unless he is at this moment in every place in the universe, he cannot know but there may be in some place manifestations of a Deity by which even he would be overpowered. If he does not know absolutely every agent in the universe, the one that he does not know may be God. If he is not himself the chief agent in the universe, and does not know what is so, that which is so may be God. If he is not in absolute possession of all the propositions that constitute universal truth, the one which he wants, may be that there is a God. If he cannot with certainty assign the cause of all that he perceives to exist, that cause may be a God. If he does not know every thing that has been done in the immeasurable ages that are past, some things may have been done by a God. Thus unless he knows all things, that is, precludes another Deity by being one himself, he cannot know that the Being whose existence he rejects, does not exist. But he must know that he does not exist, else he deserves equal contempt and compassion for the temerity with which he firmly avows his rejection and acts accordingly."

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JAN. 26, 1828.

AUBURN THEOLOGICAL SEMINARY.

By the last catalogue, the whole number of members in this institution is 76: principally graduates of Hamilton, Union, Amherst, Williams', Middlebury and Yale Colleges.

Vacations, in the spring, four weeks; in the fall, eight. The annual course commences in the fall. Board is one dollar per week, fire-wood free.

REVIVALS IN 1827.

If the year 1827, (says the New-York Observer) has been less distinguished in this respect than that which preceded it, still it has brought salvation to many thousand souls, filled numerous families and neighborhoods with rejoicing, and greatly enlarged the boundaries of the church of Christ.* Among the places most favored with these visits of mercy, may be mentioned Berkshire county, Mass. where within a few months, in the early part of the year, it is calculated that nearly or quite 2,000 souls were brought into the kingdom of the Redeemer;—the eastern part of Columbia county, N. Y.; the city of Boston which has been blessed with a continued revival for nearly two years, as the fruits of which, from 1000 to 1300 persons give evidence of conversion; many towns and villages in the same vicinity, where feeble churches have been strengthened by large accessions, new church-

[* "These are evils, sad evils" says Bishop Hobart, "bearing devastation and desolation in their course—in the spiritual world, sweeping before them the courtesies of society, the affections of domestic life, the fair forms of rational and sober piety, and leaving, at last, the waste of disorder, misrule and fanaticism, where the human passions riot, over which the friends of genuine religion mourn, and the scoffer raises the laugh of scorn. Surely, in firmly opposing these popular revivals of religion, the Bishop of our church will deserve the approbation of the wise and the good—certainly he will be approved by his God."]

es constituted, and houses of worship erected;—Litchfield county, Conn. where in almost every town the influences of the Holy Spirit have been felt;—many places within the bounds of West Lexington, Ebenezer and Transylvania Presbyteries, in Kentucky; and others within the bounds of the Piscataqua Congregational Conference, in New-Hampshire, where the number of hopeful conversions exceeds 500. The whole number of towns in New-Hampshire which have been visited with revivals within the year, is more than 40; the total additions to the congregational churches, more than 1000; and the whole number who have given evidence of conversion, at least 2000. To 9 churches in Vermont, 400 members have been added, and others cherish a hope. The returns of the Presbyterian Church for 1827, show an addition of 12,938 members: of the Cumberland Presbyterians, 4,006; of the Methodist Church, 21,197; of the Baptist Churches in Maine, 484; of the Boston Baptist Association, 951. Hence, it is plainly a very low estimate, to compute the total additions to the several evangelical communions in the United States within a year, (varied according to the date of their respective returns,) at FIFTY THOUSAND SOULS.*

How many of these will at last plant their feet within the gates of the New Jerusalem, the light of eternity will unfold. It has been a year of special blessings to our cities and large towns, among others may be mentioned Portland, Portsmouth, Boston, New-Bedford, Troy, Philadelphia, Richmond, Norfolk, Baltimore, and Washington. Among the Colleges—Amherst, where about 30 students have given evidence of a saving change. Williams, Middlebury, Athens, and the Columbian College at Washington.

INFLUENCE OF REVIVALS.

To the Editor of the Connecticut Observer.

In looking over your columns, I have noticed with surprise, the declarations of the high church paper, printed at Hartford, against revivals of religion. I particularly noticed the declaration of Honestus, that "the prevalent practice of revivals must inevitably destroy all respect" for the "Christian ministry." My reflection was, revivals may indeed destroy all respect for the mere appendages of the ministry, but, surely, if they are so fatal to the influence of the Christian ministry, as to destroy all veneration for the sacred office, why have not those ministers who have for years been toiling and praying to promote them, discovered it? Occupied with these thoughts the return of one of those seasons for intercourse in the ministry, which in the vicinity of my charge are steadily observed in connection with communion in the churches, called me to a town a few miles distant. I was about to meet a circle of brethren, who have long been accustomed to assemble at stated periods to think of Zion, and to pray for revivals of religion. The proper influence of revivals, and the remarks of Honestus concerning them were full in mind.

On my way I proposed to pass a night with a brother in the ministry, whose society adjoins my own, and with whose flock I have for a time been in habits of intimacy. It was new-year's day, and as I turned up to the house of my brother, I saw many gathered together of the church and others, and a voice of welcome greeted me, saying, 'you have come in a good

[* "Against this error have we taken up arms," says the Episcopal Watchman,—“and we are solemnly resolved never to lay them down until its ravages shall cease, or our right hands forget their cunning.” What a hopeless warfare.]

time, we have assembled to pay our minister a visit. I first noticed that the yard by the house was strewn with wood, and then found that the house was literally filled with guests, partaking of a repast which their own bounty had furnished. This was truly a happy meeting. The people had bestowed upon the family of their pastor various gifts, amounting to fifty dollars in value; and while I witnessed this joyful interview, I thought I had evidence, both of their love to one another, and to the servant of the Lord whom God had set over them. Here was no noise, no strong drink, no rioting. The exercises of the afternoon and evening, consisted of praying, singing, and Christian conversation. The letters of *Honestus* incidentally formed a subject of remark, and this people, though they boasted not, appeared not to be sensible of a want of respect for their pastor. How far the influence of revivals of religion has been felt among them we will now inquire.

The parish of which I am speaking, is in a county where a society exists, the direct object of which is to promote revivals of religion. The following is a brief statement of the revivals which God has sent among this people within the last eighty years.

A. D. 1742, is the date of the first revival on record, in this church. Its extent is not known. It is among the out-pourings of the spirit in New-England, described by Edwards about the year 1740.

1765. A revival under the labors of the father of the late Dr. Strong; an extensive work.

1782. A revival under the same pastor; about fifty added to the church.

1800. A revival under Mr. K. a candidate in the ministry; not extensive.

1809. A revival under the labors of the pastor Rev. Mr. W—, about fifty hopeful converts.

1813—14. A revival under the same pastor; 45 added to the church.

1819. A revival under the labors of the present pastor; 65 added to the church.

1822—23. A revival, more powerful; about 100 hopeful converts.

1826. A revival, not extensive; about ten hopeful conversions.

Here, in a period of a little more than eighty years, and that in a society of small limits and ordinary population, there have been nine distinct revivals of religion, and probably not much less than 500 persons added to the church as the fruits of these different works of grace.

And now, upon the principal of *Honestus*, what state of society shall we find among a people where revivals have so long been encouraged, and where the influence of what high churchmen call "gloomy doctrines" has so long prevailed?

Is it true, to adopt the language of Bishop Hobart, that here "the fair forms of rational and sober piety" have been "swept" away, "leaving the waste of disorder, misrule, and fanaticism?" If so, it is an important fact; the world ought to know it.

For the satisfaction of *Honestus*, and those of his sentiments, I will subjoin a fact which will evince the degree of regard which this people bear to the ministry: their attachment to their pastor we have already noticed.

During the last year this society have paid—	
A tax of ten cents on the dollar to maintain the preaching of the gospel; something more than their usual tax; amounting to	\$625 00
For painting their conference chapel, and for improvements in the meeting house	60 00
To constitute their pastor life director of the American Tract Society	50 00
For Foreign Missions	85 00
For Domestic Missions	20 00
For four other distinct charitable purposes	70 00
New year's gift to their pastor	50 00
	<hr/> 260 00

Besides a few items not here included.

About 1000 dollars have been paid by this society within a year for various objects connected with the ministry.

In addition to this, this same people have during the same year raised a permanent fund for the support of the ministry, of \$5,500. To this fund as the society is not wealthy, three-fourths of the congregation have contributed. Let facts speak. W.

Jan. 8th, 1828.

For the Religious Intelligencer.

INFANT BAPTISM.—No. V.

I shall now proceed to offer some of my principal reasons for the belief of Infant Baptism; that is, in application to the offspring of God's friends: for I would here apprise the reader, that in any other point of view, I do not believe in the baptism of infants. My belief is not that *infants*, merely as such, any more than adults, merely as *adults*, have title to this holy ordinance. As it is *believing adults* and they alone, who have a right to baptism on their own account, so it is the *children and servants of believers* alone, who are proper subjects of baptism on account of their parents and masters.

FIRST REASON IN FAVOR OF THE BAPTISM OF THE INFANT SEED OF BELIEVERS. My first reason for believing in Infant Baptism, is, that there is no reason against it. I do not adduce this as a strong reason; nor as having any weight while standing by itself; yet it is of some consequence as preparing the way for direct proof to have its full weight. If there be no reason against Infant Baptism, and some reason for it, then it is more reasonable to believe than to disbelieve it. What I shall say under this head, will include a part of that which is contained in the first two Numbers; but its repetition in this place, will not I think, be considered useless. We have already seen, that no argument against the baptism of the infant seed of believers, can be drawn from the insignificance of the thing; or from its being in itself improper to apply a holy ordinance to an unconscious babe; or a seal of faith to a child incapable of exercising and manifesting faith: for all such reasoning against it, would be to impute folly to the God of Abraham, who commanded him to put the token of his holy covenant, the seal of the righteousness of faith, not only on himself, but also on his household; and, in the case of those children which should afterwards be born, he commanded him to affix the seal on the eighth day after their birth.

It cannot be pretended, that the scriptures forbid the members of the New Testament Church to place the seal of the covenant on their children. The practice of placing the seal of the covenant on the seed of the Church had been in existence for two thousand years, when the Saviour was on the earth; and there is no account that either he or his apostles required the practice to be discontinued. I will not at present avail myself of this as an argument directly in favor of infant sealing under the Gospel dispensation: all the use which I now propose to make of it, is merely to show, that there is no such reason against the practice, as would arise from its being countermanded. We have already seen, that faith being required as an essential requisite to the baptism of an adult, forms no argument at all against the baptism of his child, which is wholly incapable of giving evidence of faith. We have seen that if this be used as an argument against the baptism of infants, there would be an argument of equal force against the propriety of the circumcision of infants, even under the law.

There is nothing which I have discovered in the history of the Christian church that militates against the practice of baptising its seed. The history of the Church is given us partly by inspired, and partly by uninspired writers. In the account which we have of

the baptism of the three thousand on the day of Pentecost, who gladly received the word, there is no argument against the baptism of the *children* of such characters. They were baptised at the time and place of their conversion, without any previous expectation of such a thing, and there is no reason to believe their households were with them. These might be baptised afterwards, and yet no record of the transaction be made in the sacred history. Such an omission is no denial of the fact. From the history contained in the Acts of the Apostles, it is manifest that the Ethiopian Eunuch and Saul of Tarsus were baptised after their conversion, and that their baptism was designed to be a visible acknowledgement of this great change. But this part of sacred history furnishes no more argument against the *baptism of infants*, than that part which informs us of the circumcision of Abraham on account of the faith which he had previously exercised and manifested, furnishes proof against the *circumcision of infants*. Some may think that the account which is given of the administration of baptism in the city of Samaria, amounts to a denial of the practice which we advocate, because, while it is said, that they baptised both men and women, there is no mention made of children. Though this account furnishes no proof that children were baptised, yet it does not prove the contrary. We can perceive a special reason why it should be said, that they were baptised both *men and women*; namely, to show that the seal of the covenant under the new dispensation, in distinction from the old, was to be administered to *both sexes* indiscriminately. On this question, rather than on that relative to the placing of the seal on the seed of the church, light was then needed. There are some other cases that occur in the inspired history, of baptisms, which may be brought into view in another place. It will be kept in mind that under the present head I attempt nothing but merely to show, that there is no proof against administering the New Testament seal of the covenant to the seed of the faithful.

In that part of the history of the church which has been written since the days of inspiration, (as far as it has come under my knowledge,) I find nothing calculated to operate as a reason against the belief that Infant Baptism was practised in the Apostolic church. But as I propose to draw my reasons from the Scriptures themselves, I will not urge the argument derived from the uninspired history of the Church, any further than it helps form a part of my first reason for believing it to be a divine institution, namely, that *there is no reason against it*. The way being now prepared, I proceed to offer

A SECOND REASON IN FAVOR OF THE BAPTISM OF THE INFANT SEED OF THE CHURCH.

The infants of the Church were once recognized as her covenant seed by receiving the appointed seal of the covenant; and since the same Church remains, and is still distinguished by an external seal, it may fairly be inferred that the present seal is to be extended to them.

Under this head, my first object will be to prove the *sameness* of the Church before and after the advent of Christ; and then show how the proof of this point will serve to justify the practice of continuing the application of the seal to her children under the present dispensation. Since the identity of the church under the former and latter dispensation, does, in my apprehension, furnish a very fundamental reason for Infant Baptism, I shall crave the patience of my readers while I dwell on this point at some length. I shall study conciseness as far as is consistent with presenting the leading arguments in favor of the Church's identity; after which I propose to answer some of the most common objections which are made against it.

1. The essential sameness of the church under both dispensations is very naturally inferred from those representations relative to this matter, which are found in the *New Testament*.

In these inspired writings, (whose present and perpetual authority will be acknowledged,) we find such representations as the following. The kingdom of heaven is likened to a man that is an householder, who went out early in the morning to hire laborers into his vineyard; who hired some in every part of the day, and sent them all to work in the same vineyard. *The kingdom of heaven* in this parable, can mean nothing else than the Church of God on the earth. The same thing is represented by a vineyard let out to husbandmen; which was forfeited by the first, and then let out to other husbandmen. In expounding this last parable, Christ told the Jews, that the kingdom of God should be taken from them and given to a nation bringing forth the fruits thereof. The prodigal son who was the younger brother, when he returned to his father's house, was admitted into the same family in which his elder brother had always lived. "Other sheep I have," said the good Shepherd, "which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold, and one Shepherd." This same matter is represented by an olive tree, which had long been planted, and had brought forth many a fruitful branch; but which at length had undergone a great change by the breaking off of many dry branches, that were replaced by cions from a wild olive. These cions being grafted into the good olive, among the remaining natural branches, are represented, contrary to the nature of grafting, to bear the fruit of the good tree into which they are ingrafted, instead of bearing their own wild fruit. The blessing of Abraham is said to come on the Gentiles through Jesus Christ; so that Gentile converts are spoken of as the adopted seed of that distinguished patriarch. The representation is, that the Gentiles before the coming of Christ were aliens from the commonwealth of Israel, and strangers from the covenants of promise; but that now they are made nigh by the blood of Christ. The apostle makes this address to Gentile converts: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." The Church, first composed of the seed of Abraham, and then greatly enlarged by the calling of the Gentiles, is here represented as all resting on one foundation, and as constituting one and the same temple, which is continually advancing towards its final completion.

These are all of them New-Testament representations; and it is evident they are expressly designed to make us acquainted with the privileges and near relation to God, which were enjoyed by the Christian church, the most of whose members had been called by grace from among idolatrous Gentiles. The great privilege of these converted heathen, according to these representations, is made to consist in their being called to work in the same vineyard in which their Jewish brethren had labored before them; or in other words, in having the same vineyard let out to them, a right to which their brethren had forfeited. Their privilege is represented to consist in being made subjects of that kingdom of God which had been taken from the Jews; in being cordially received into the same family in which the elder brother, (i. e. the ancient Israel) had always lived and enjoy all the blessings of the house; in being brought into the same sheepfold with Israel, and under the protection of their almighty Shepherd; in being ingrafted into the same tree of which they were both the root and the natural branches; in the enjoyment of the blessing of Abraham so as to be reckoned for his seed; in being admitted into the commonwealth of Israel, so as to be no longer strangers to the covenant of promise; and in being built on the foundation of the *apostles and prophets*, Jesus Christ himself being the chief corner stone.

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This way of representing the privileges of the Christian church very naturally leads us back into the Old Testament, to learn what these privileges are. How could the Gentile converts read these things in the Gospels and Epistles, without being immediately led to search those ancient records, with a view to make themselves better acquainted with the vineyard of God, which they would perceive had been cultivated long before it was transferred to them, and concerning which very much was noted in the scriptures of truth? By a familiar acquaintance with the books of the Old Testament, they would learn more concerning that kingdom of God which was taken from the Jews and given to them; more concerning the provisions of that well furnished house into which they had been mercifully admitted, to fill the place once occupied by their elder brother; and more concerning that sheep-fold in which the holy flock had so long been defended, and into which they at length found themselves secured. After being told that they were grafted into the olive tree of which the Church of Israel was the root, and that it was now their privilege to partake of the root and fatness, they would be very solicitous to become acquainted with the nature of this spiritual tree, and to understand what was intended by its fatness. If its fatness consisted in gracious promises, (and in what else could it consist?) they must have been deeply concerned in knowing the nature, extent, and condition of those promises. As soon as it was declared to them that the *blessing of Abraham* had come on them through Jesus Christ, they would be excited to search those Scriptures which contained the history of Abraham. They would be solicitous to know all about this distinguished believer, whom an apostle had dignified with this appellation—"The father of all them that believe." They would desire to know the nature and evidences of that faith which had given him such a name in the church of the living God. They would wish to know the structure and privileges of that covenant which was made with him, and confirmed of God in Christ. How could they be unconcerned about the blessing which was promised to Abraham, either for *himself* or for *his seed*; since they were assured that this blessing had now descended to them? On being told, that though once aliens, they now belonged to the commonwealth of Israel, they would be eager to know the nature, privileges, and duties of this commonwealth.* Nor could they hear of their new relation to covenants of promise, to which they had once been strangers; and not be impelled to seek an acquaintance with these covenants, as the proper means of knowing both their duty and their privileges.

These various descriptions of the Christian Church, which are all found in the New Testament, are given in such a way as continually to carry us back to the ancient Church, and lead us almost irresistibly to this conclusion: That the Church of Christ which now exists among the Gentiles, is a *continuation* of that which once had its seat in the land of Israel, and was composed of the seed of Abraham. Now to forbid the Christian Church to look back to the Old Testament scriptures, to learn the nature and privileges of the covenant of Abraham, into which she has been called by the grace of God, would be as wrong and improper as to forbid an heir to a landed inheritance, to examine a chart to which his deed is continually referring him for a more perfect knowledge of its boundaries, quality of soil, productions, and the like.

* The converted Gentiles would perceive at a glance, that they were not brought into the commonwealth of Israel, considered as a *civil* or *political* community, a kingdom of this world; and would therefore feel themselves concerned in searching into the nature, privileges, and duties of this commonwealth, considered only as a *religious* community. And as a mere religious community, what was it but the Church—the congregation of the Lord?

It is possible some may imagine that these representations are designed to teach nothing more than this: that the gospel Church, in the days of the apostles, was composed of Jews and Gentiles, and that both, without any national discriminations, constituted one and the same household of faith. It is however very manifest that they imply more than this; and that they purposely teach us, that the same Church, which before the coming of Christ was principally made up of the descendants of Abraham, is now *perpetuated* by converts from among the Gentile nations. Let it be noticed—The vineyard was *taken from* the first husbandmen, to be let out to the other husbandmen. The kingdom of God is taken from the Jews, and given to a nation bringing forth the fruits thereof. The sheep-fold is represented as built, and as affording protection to the flock of Israel, at the same time that the other sheep were afar off, wandering upon the mountains. There is no intimation that the olive tree described in the eleventh chapter of Romans, was then first planted, and that Jewish and Gentile converts were simultaneously ingrafted into it. The representation is that the Jews constituted the root or body of the tree, and that the Gentiles were mere grafts. The apostle, addressing all the Gentile converts as though they had been but one person, says, "Thou bearest not the root, but the root thee." The Jewish natural branches were mostly broken off before the cions from the wild olive were grafted in; and that is spoken of as preparing the way for this. It is true that Jewish and Gentile converts co-existed in the Church in the days of the apostles. This is taught us when the wild cions are represented as grafted in among the remaining natural branches. But how, it may be asked, came these to be *natural* branches in distinction from the Gentile converts? Was it not because in distinction from the Gentile converts, they were the seed of the Church? If this tree had now first sprung up out of the ground, the whole complexion of this chapter would have been different. It seems hardly possible that any one should read the second and third chapters of Paul's epistle to the Ephesians, and not be convinced that the sentiment, which he designed to teach, was something more than a present union of Jews and Gentiles in one Church. The latter are exhorted to remember that they were in time past Gentiles, and at that time without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise. This particular address to the Gentiles manifestly implied, that the commonwealth of Israel were not at that time without Christ, and strangers from the covenants of promise. Paul told the Gentiles that they were built on the foundation of the *apostles and prophets*. The apostles and prophets are not here considered as *co-temporaries* in the Church; but as being the divinely commissioned teachers and leading members of this holy community, under the two different dispensations. It is spoken of by the apostles as a mystery, which had then just begun to be understood, that the Gentiles should be fellow heirs, and of the same body, and partakers of the promise in Christ by the Gospel. The mystery is not represented as consisting at all in the *Israelites* being heirs, belonging to the body, and partaking of the promise in Christ. The heirship of the Israelites was understood before: but that the *Gentiles* should be fellow heirs, had been overlooked, though predictions of this merciful event were contained in the Old Testament. When the apostle speaks of the death of Christ as making way for the blessing of Abraham to come on the *Gentiles*, it is fully implied, that long before this period the same blessing had been enjoyed by his own posterity.

In closing the present Number, I would make this inquiry;—Suppose it to have been the express object of the New Testament to inform us, that the *Christian Church is a continuation of the same Church which before existed in the family of Abraham*, how could it

have been done, if all these representations which it has made of the matter, have failed to do it.

ISAAC.

AMERICAN BIBLE SOCIETY.

To the Editors of the New-York Observer.

In your last paper you say that the American Bible Society has *thirteen* presses employed. As I am somewhat connected with the management of that Society, I would inform you that it has *fifteen* presses in operation; and is within a few days to have *four* additional power presses, worked by steam, and equal to eight common hand presses. In the course of next summer (just as soon as they can be made) it is to have four more power presses; so that there will then be, in all, what is equal to thirty or thirty-one hand presses, or double its present number.

While, therefore, this unparalleled call for Bibles is now made, a call greater just at *this moment* than can be fully met, the Society will soon be in a way to satisfy the demands of all Auxiliaries, and to go forward with its sacred distributions far beyond its present sphere of operations.—So many Auxiliaries, awaking on a sudden, out of a *ten years' slumber*, and calling for the bread of Life, presses the Society beyond measure; yet the Managers rejoice and would give God thanks for the pressure.

Let the Auxiliaries go *first* and explore their wants, as has been done in West Chester and Greene Counties, N. Y. and let Branch Societies be formed in each town according to the plan given in the last No. of the Monthly Extracts; and the wants of all will soon be supplied effectually, and a system left, which will carry forward the Bible cause in years to come. In a population growing and shifting like ours, it will avail comparatively little to throw a Bible into every dwelling to-day unless you have some system for keeping up a supply hereafter. The National Society, too, in its enormous expenditures for paper, printing and binding, must have some sure, steady resources, and fixed channels for its issues; or it can never go on successfully in its great work of spreading the Bible through the world.

Let all the friends of the Bible cause look forward to *future* years, as well as the *present*; fully expecting that they have entered on a work which is never to end till the light of Revelation shines on every land, and all nations read in their own tongue the wonderful work of God.

A LIFE MEMBER IN NEW-YORK.

THE CAUSE OF TRACTS.

Extract of a Letter from an Agent of the American Tract Society, Boston, to the Secretary of the American Tract Society, New York.

BOSTON, Dec. 20, 1827.

My Dear Brother,—By looking at the Tract Magazine for December, it appears that your Treasury is nearly empty, and that your Society is under obligations for paper to the amount of \$10,648.54. It appears also that your Depository is but very poorly supplied with Tracts, and that you are depending on the Christian community for funds to replenish it. Tracts are needed exceedingly in every part of the country; and it is very important that all Depositories of Branches

and Auxiliaries should be amply supplied, especially at this season of the year. We need a large supply immediately for our Auxiliaries and Depositories for the winter. And we feel bound by the obligations we are under to *them* and to the *cause*, to urge you to go *forward* with *your printing*. The country must not be disappointed. They must have Tracts, and they must come from your presses; and if your presses are not numerous enough now, you must have more. It is so perfectly easy for the friends of truth to furnish the community with Tracts, that there is no possible excuse for their not doing it; and it must be done, and it will be done. I say then again, you *must go forward* with the *work of printing*. And as a source of encouragement, our Committee forward the above drafts of \$2,000, to be immediately applied to reprinting such Tracts as are now out of print, and others of which there is not an adequate supply in the Depository.

Our Committee are much gratified with the whole proceedings of your Society. They rejoice at your prosperity and success in the great and noble work in which you are engaged, and stand ready to co operate with you in every practicable way, to increase and extend the usefulness of your Society. Our receipts since the annual meeting in May, have been \$7500.

P. S. Since writing the above, I have had the peculiar satisfaction of seeing an account of the proceedings of the good people of Charleston, S. C. from which it appears that you are soon to have a draft for \$1000 value of Tracts from that city. Why, sir, with all that you are doing, the community is actually going before you.

WHAT HAVE LAWYERS TO DO WITH SABBATH SCHOOLS?

The following circular has been addressed by JOHN FINE, Esq. to benevolent individuals in the county of St. Lawrence, N. Y. Mr. Fine is a wealthy lawyer, and this circular manifests the spirit which has characterized his exertions for several years.

Some of the most eminent lawyers in New Jersey are among the warmest advocates and active supporters of Sabbath Schools; but we know of none who have engaged with that boldness which we witness in this Christian counsellor of the North.

[N. J. S. S. Jour.

Ogdensburgh, St. Lawrence Co., N. Y. }
September 10, 1827. }

DEAR SIR:

I beg leave to call your attention to the present destitute condition of the Sabbath Schools in this county. From an accurate census which I have procured, a copy of which is annexed, you will perceive that of 2023 scholars capable of reading, there are 1486 who are not supplied with the Bible or Testament. The Sabbath School and the Bible are so connected, that to conduct the one without the other is inconsistent, if not bordering on impiety. Other books of a religious and moral character are good in their place; but the corner-stone of every Sabbath School, and the first book of every Sabbath Scholar, should be the Bible.

It is hoped that no argument is necessary at this period of Christian enterprise, to convince you that the prosperity and glory, if not the existence, of the Christian Church, is connected with the welfare of Sabbath Schools.

The object of this letter is to impart the information I have collected, and to announce to the Christian public that an opportunity is now offered of doing much good at a little expense. From every town and every district within the county, let a contribution be taken up and sent to the Bible Society, at their annual meeting, to be held on the first Wednesday of January next, for the purpose of supplying the Sabbath Schools with the Scriptures.

Ye ministers of the gospel, say not that your people are too poor, and there is no money. This excuse for your indifference to Sabbath Schools may not abide the scrutiny of the last day. Read to your congregation the annexed document, and some poor widow may cast in her mite.

Ye laymen, who lead in public exercises and exhort sinners to repentance, come forward in this work of benevolence, and show your readiness and joy to do the will of your Heavenly Father.

And ye parents, who believe in a Heaven and Hell, and would rejoice to see your children the citizens of the New Jerusalem, close not your hand to the wants of the Sabbath School.

We are not now solicited to confer a favor on the cause of the Bible and the Sabbath School, by our exertions and gifts. There was a time when they were dependent, in some measure, on the favor and caprice of men; but that time has gone by, never to return. The Author of the Bible and the great Superintendent of Sabbath Schools, has lent them his patronage, and they are now marching forward with astonishing and almost irresistible progress. The voice of God's providence to you is, The field is ripe for the sickle; if you will enter in and labor, and receive your wages, it is well—if not the service will be performed by others, and you will lose the reward.

To those Christians who live in towns where there are no Sabbath Schools, I would observe—you are behind the Christian world 20 years; and if you do not rouse from your indolence and go forward, you will be in danger of relapsing into heathenism. Every church must have a Sabbath School, or it cannot prosper. Think not that this institution is intended for the children of the poor only. In Great Britain, when they were first established, they were designed, and are still chiefly used, for the benefit of the poor: but it is not so in our country. We have none so poor whose children cannot be admitted into the district school through the week. The Sabbath Schools with us are schools of divinity—little theological seminaries, designed to teach the distinguishing doctrines of grace. The rich and the learned need crave no higher honor for their children, than to be among the first at the Sabbath School.

I shall assume the responsibility of ordering from New-York, without delay, 1500 Testaments, that we may have them before winter to supply the present schools, and encourage the formation of new ones. If you will not assist in defraying the expense, the burden and the reward will be all my own: but you are cordially invited to share in this delightful work, and to partake of its blessings. Yours, very respectfully,

JOHN FINE,
Cor. Sec. of the }
St. Lawrence Bible Society. }

SUNDAY SCHOOLS IN IRELAND.

In October last, the Sunday School Society for Ireland reported under its care, One Thousand Nine Hundred and Forty-five, taught by Fourteen Thousand Four Hundred gratuitous teachers, and containing One Hundred and Sixty-three Thousand scholars!—SEVENTY-FIVE THOUSAND of whom can read their Bibles, and are permitted to carry them home for the benefit of their parents and friends.

The expenditures of the year amounted to 2,500 pounds; of which THREE HUNDRED POUNDS were subscribed by Sabbath School children in England, in sums of *One Penny* each!

The Report having been read; and a motion made for its acceptance, the meeting was thrown into confusion by a number of Catholics, who appear to have attended for no other purpose. For half an hour the uproar was so great that not a speaker could be heard. At length, the tumult partly subsided, and amidst many interruptions, the business of the meeting was continued and concluded. The Liverpool Courier speaks of the outrage as "unprecedented in the annals of Liverpool meetings."

JANUARY.

This month (Januarius) is so called from Janus, the most ancient of the heathen deities, at least in Italy. His images were made with two faces, one looking *backward*, the other *forward*, to denote both a retrospect and a prospect, with a staff of *white thorn* in one hand, and a key in the other. Let this month teach us to *look back* on the past year, and review the mercies we have received from God, the dangers we have escaped, and the difficulties through which we have been brought. Let it teach the careless sinner to wonder at the forbearance of God, that he has not been cut off in his awful career of transgression, and let it lead the Christian to praise the hand divine that has brought him thus far. And let us *look forward*, depending on that grace which has hitherto protected and blessed us, endeavoring to promote the glory of God, and walking circumspectly, redeeming the time, remembering that when days and months and years are no more to us, we have a rest in heaven.

And let the sinner look forward too, and be wise while his lamp of life is burning, lest while he is unprepared it should be extinguished, and eternal darkness come upon him.

Obituary.

In this city captain Moses Thompson aged 73; Mrs. Martha Delavan, wife of Mr. Charles D. aged 22.

In St. Barts on the 22d Dec. Mr. George Thomas late of this city.

In Philadelphia, Mr. George W. Broome late of this city.

In Huntington very suddenly, Mr. Samuel D. Perry, aged 65; Mrs. Maria Rudd, aged 25.

In Newtown, Mrs. Cornelia Belden, wife of David H. Belden, Esq. aged 22.

In New-London, Mr. Richard Douglas, aged 81; Mrs. Emblem Bebee, aged 78.

In Sterling, Mr. Moses Burpee, aged 77.

In Stonington, on the 12th inst. Mr. Asa Lee, aged 49. Within a few weeks the mother, three children, and now the father, have been taken from this family by death.

Poetry.

CHRIST IS ALL

[By the late Rev. Samuel Pearce.]

OTHER pleasures have I sought,
Tried the world a thousand times,
Peace pursued, but found it not,
For I still retained my crimes.

Never could my heart be blessed,
Till from guilt I found it freed;
Jesus now has me released,
I in him am free indeed.

Saviour, bind me to thy cross,
Let thy word possess my heart;
All besides I count but loss,—
Christ and I will never part.

In his blood such peace I find,
In his love such joy is given,
He who is to Jesus joined
Finds on earth a little heaven.

A MOTHER TO HER DEAD INFANT.

SWEET, lovely infant—pure as mountain snow,
Still must I gaze on thee—I cannot go!
Still must I look upon that marble brow,
So fair, so passionless, so tranquil now.
Who that beholds thy heaven-reflected face,
That matchless form, with all its nameless grace,
Can bear the thought, that beauty, bright as heaven,
Must to the deep dark vault of death be given!
Still on my bosom rest thy lovely head,
I cannot lay thee in the earth's cold bed!
But, ah! that face!—that calm, unearthly face,
Chides murmur'ing thoughts;—I must not give them
place!
Receive, O Grave! with all thy with'ring blight,
That form of beauty and that face of light.
And though my tender love and wakeful eye,
No more may watch the place where thou dost lie,
Thy Saviour, God, will guard thy precious dust,
Till the Archangel's trump shall wake the just.
Then shalt thou rise, a thing of life and light,
Than here on earth thou wert more pure and bright;
And on an angel's wing thou'lt soar away,
To meet thy mother in the realms of day!

MINISTERIAL TITLES.

It is improper to apply the term *priest* to Presbyterian or Congregational ministers, which they think belongs to the Jewish rather than to the Christian dispensation. They apply the New Testament title, *minister*, to their ordained preachers.

The Baptists call those teachers of theirs that have been set apart to the ministry, *elders*.

The Roman Catholics, the Episcopalians, and the Methodists, are the principal denominations among us who apply the title *priest* to any of their teachers; for they have three orders, "bishops, *priests* and *deacons*."

Dr. Scott says, in his Letters, (see New-Haven edition, p. 186,) "In the present state of things, pious, zealous, and laborious dissenting *ministers*, as well as pious *clergymen*, are much wanted, and may be very useful." From this remark, it appears that the term *clergy* properly belongs to the Episcopal church.

I do not like the title *Reverend*, although it is not much worse than *Mr.* which signifies *Master*, or *Lord*, and has been handed down to us from feudal times; but it may cost more to get rid of it than the injury which it may do will warrant. As titles are useful, I prefer those of office, and for myself (being an ordained teacher) I prefer that of *Mr.*

Roch. Obs.]

A MINISTER.

A HINT TO SCHOOL TEACHERS.

Viewing as I have, many a teacher of youth, who by injudicious management in the various duties of his office, has incurred the displeasure of both parents and scholars, and had to reap too late the fruits of inexperience, I have thought fit to suggest the following hints of procedure.

1. Keep good order, but be not tyrannical and overbearing.

2. For keeping good order, strive to obtain the love and respect of your scholars, and you may then lead them at your pleasure.

3. Govern chiefly by reason and persuasion.

4. Never strike a scholar in a passion, nor punish more than is absolutely necessary.

5. Be very careful that you use no partiality.

6. Be patient in the discharge of all your duties.

7. See that what is learnt, is perfectly learnt.

8. In reading, let the inflections of voice be perfectly natural.

9. Never let any thing pass unexplained, which you have the least reason to think the scholar does not perfectly understand.

The last thing mentioned has been grossly neglected by most teachers, so that many a youth has understood nothing of much that he has committed to memory, until his riper judgment comprehended it.

As there are consequences depending upon the manner of rearing the tender mind, as lasting as eternity, it is highly important that every teacher should feel, that he is forming characters for another world, and that his example, his precepts, and all his actions, will have an important bearing upon the future destiny of his pupils.—*N. E. Inq.*

DIFFERENCE BETWEEN THE POOR AND THE RICH.

A son sitting on the tomb of his father, who had left him a plentiful estate, observing a poor boy sitting on the grave of his deceased father, thus addressed him: "The tomb of my father is of marble; his epitaph is written in letters of gold; and the pavement round about is of Mosaic work—but how is your father's tomb constructed? Two bricks, one at the head, and the other at the feet, and a few handfuls of earth upon his body." The poor man's son answered: "Hold thy peace: at the Resurrection, ere thy father shall be able to remove the vast stone under which he lies buried, my father will have arrived in Paradise."

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